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supposition that a pastoral state existed before the hunting stage, he considered it to be impossible.

Mr. DENDY cautioned the meeting against falling into the error of drawing conclusions from isolated facts. The case already alluded to of the woman in the Shetland Islands, who was seen cutting cabbages with a stone axe, was one instance; and he considered the jaw-bone found in Belgium another. There were many cases of *lusus naturee*, of which he thought this was one. So that it was impossible from a single specimen to conclude that an animal belonged to a different species. He had seen human bones so closely approximating to those of the *Simice* that it was difficult to distinguish them. It was a case of monstrosity, and no conclusions should be drawn from such isolated facts.

Mr. FISHER thought that climate had more to do with such changes than anything else, and that the changes were made to meet the wants of man. In northern countries, for example, where wood was required for fuel, the timber was soft and adapted for burning; but in warmer, tropical climates, the timber was hard. The wool of the sheep, in like manner, was better adapted for warm clothing in colder climates than in hot countries.

The following paper was then read:—

On the Power of Rearing Children among Savage Tribes. By SAMUEL PHILLIPS DAY, Esq., M.A., F.A.S.L.

THE topic which forms the subject-matter of this paper is one of some difficulty. There are no published statistics, and little reliable information to be obtained. What there is, can be found only by wearisome research, being diffusely scattered throughout various books of travel. Possessing very scanty data, I am thrown principally upon my personal observations, and the conversations which I have held with southern planters and others, in this tentative, and I am afraid abortive, attempt to throw even a faint glimmer of light upon a subject possessing especial interest for the student of Anthropology. With the Negroes of the United States, and the British American Indians, I have frequently been brought into contact. I have studied attentively their social characteristics; and, therefore, the brief remarks I have to offer may be received with that amount of credence attached to the statements of all disinterested travellers.

The manifest difficulty of rearing children, even amongst highly civilised nations, forms one of the most distressing and perplexing social problems of the age. Consequently, we are not to be surprised that, amongst savage tribes, this difficulty should become immeasurably increased. The Negro mother, more particularly, pays little or no attention to her offspring—possibly, feels no more affection for them than a lioness does for her cubs. She is generally highly prolific, so that every plantation swarms with children. Dull, unlively, apathetic creatures, they can bear any degree of neglect or ill-usage without murmuring. I have seen infants left about in baskets, exposed to the heat of a scorching sun for a length of time; and they neither cried nor moved a limb, feeling apparently as happy as a cat crouched on the hearth-rug before a blazing fire. Were Negro children as susceptible and delicate as those of white parents, they must

inevitably perish in large numbers. Such, however, is not the case. Doubtless the mortality amongst Negro children would be far higher than it is, but for the interference of masters, who provide arrangements to obviate the evils arising from the mother's indifference or neglect. On many, and formerly on most, plantations, a nursery for infant Negroes is kept, so that the little creatures are carefully looked after, and duly supplied with necessary food and clothing ; while those other attentions not less necessary to health and longevity are not wanting. Owing to this absence of care the children of the free Negro born in the North die off rapidly. I do not believe that the wise arrangements heretofore adopted by Southern planters for the preservation of infant life among their slaves have arisen so much from personal and selfish motives as from feelings of philanthropy and a sense of religious duty and responsibility. Owing to the abolition of the institution of slavery in the South I much fear a similar condition of things will obtain there, as in the other section of the United States, viz.,—that the Negro will be less cared for, and infant mortality amongst the Negro race become startlingly enhanced. One fact is worth recording, namely, that in the Southern States the Negro mother has a greater attachment to the children of her white master than to her own offspring.

The savage mothers on the west coast of Africa are in the habit of restricting the free use of their children's limbs from their earliest infancy. They fasten them so securely with strips of bark that they cannot alter their position even by struggling ; so that when the child receives the breast there is no occasion to release it from its shackles. Soft moss is employed by the Indian nurse to keep her child clean. But little regard is paid to cleanliness, and the poor infants are often terribly excoriated. Captain George Dixon, who visited this coast more than half a century ago, mentions that he had frequently seen boys of six or seven years old "whose posteriors bore evident marks of this neglect in their infancy."

At Whydah the women are not fruitful, few having more than two or three children. The Negresses at the age of twenty-five usually leave off bearing progeny. At Guinea and Benin, on the other hand, where polygamy is practised, children are numerous—a circumstance at variance with a modern theory on this subject. A reliable traveller met with men who were fathers of over two hundred children. Upon one of them being asked "How many children he had?" replied with a sigh, "seventy." And on being questioned if he had buried any, he answered, "As many as were then living."

It is said of Shinga, Queen of Angola, that she kept fifty or sixty young men instead of husbands, each of whom was allowed as many wives as he had a fancy for. But if any of them proved with child he was bound to kill the infant himself as soon as it was born. In 1648, according to the relations of Commander Fuller, a Dutch officer, who was appointed to assist this Queen against the Portuguese, one of these gallants *had one hundred and thirteen wives without any offspring !* which, "according to that devilish custom, *he had made away with.*"

Captain Burton, in his *First Footsteps of East Africa*, gives a highly interesting and graphic account of the Somali women, whom he describes as of "the Venus Kallipyga order of beauty." With regard

to their morality he is inclined to believe that bad doctrine that it is simply a matter of geography, and quotes the jibe which the satirical Yemei are wont to sing of the virgins :—

“ ’Tis a wonderful fact that your hips swell
Like boiled rice, or a skin blown out.”

He describes the women as preferring *amourettes* with strangers to more legitimate love, in accordance with the quaint Arab apophthegm, that “The new comer filleth the eye.” They are, he says, of “a cold temperament, the result of artificial and natural causes,” and yet it appears they are erratic in their amorous desires ; very prolific, and “peculiarly bad mothers, neither loved nor respected by their children.” After describing the manner in which the matron toils, such as tending cattle, looking after ropes and making them, pitching of huts, bringing water and firewood, attending to domestic affairs, and, when on journeys, loading and driving the camels, he refers to the cruelty and neglect with which they treat their children. They “are carried,” he observes, “on their mothers’ backs, or laid sprawling upon the ground for the first two years ; the Tomul women ignoring the Kafir custom during lactation. They are circumcised at the age of seven or eight, provided with a small spear, and allowed to run about naked till the age of puberty. They learn by conversation, not books ; eat as much as they can beg, borrow, and steal ;” and, what to Europeans will seem surprising, “grow up healthy, strong, and well-proportioned, according to their race.” Perhaps the mother’s invariable cruelty to her offspring may, in some degree, be the result of that practised upon herself when she became a wife ; for a part of the nuptial ceremony consists in the infliction of “memorable chastisement” upon the fair person of the bride by the bridegroom, who employs his horsewhip vigorously, “with the view of taming any lurking propensity to shrewdness” that may remain ; thus “carrying out with a will the Arab proverb, ‘The slave girl from her capture ; the wife from her wedding.’”

The Indian squaws, especially the semi-civilised ones, unlike Negro mothers, possess a fair degree of maternal affection. Nevertheless, they do not inherit the power of rearing children. Consequently the mortality amongst their infants is very high. This is one cause of the gradual extinction of the Indian race scattered over the whole continent of America. The Indians are a very nomadic race similar to our gipsies. Hence they are exposed to every variety of climate. When travelling, and often when working—for they literally do all the work—they carry their “papouses” or babes slung across their backs. While with the Indians of Manitoulin Island in 1862, I was told that instances of cannibalism are not entirely unknown amongst the heathen tribes who inhabit the region of Lake Superior. A short time previous a mother, pressed by hunger, had *devoured her babe* !

The following paper was then read :—

The Migrations of Mankind. By JOSEPH FISHER, Esq.

(Abstract.)

Any survey of the condition of mankind, no matter how cursory, reveals the striking fact, that there are nations or races which have